# ¶ Articles to be enquired of within the Dioces of London, in the Visitation of the Reuerend Father in God, Iohn Bishop of London.

*In the xxv. yeare of the Raigne of our* most gratious Soueraigne Lady ELIZABETH, by the *grace of God Queene of England, Fraunce, and Ireland, defender of the fayth. &c.*

1583.

Church of England

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1583.

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# *The tenour of the Oath miniſtred* to the Churchvvardens and ſvvorne men.

YE ſhall ſweare That all affection, fauour, hatred, hope of rewarde and gayne, or feare of diſpleaſure or malice ſet aſide, you ſhall vppon due conſideration of the Articles giuen you in charge, preſent all and euery ſuch perſon, of, or within your parriſh, as hath committed anye offence or fault, or made anye default mentioned in thoſe or any of thoſe Articles, or which are vehementlye ſuſpected, or otherwiſe defamed of any ſuch offence, faulte, or defaulte, wherein you ſhal deale vprightly and according to equity, neyther of malice preſenting any contrary to truth, nor of corrupt affectiō ſparing to preſent any, & ſo conceale the truth, hauing in this action God before your eyes, with an earneſt zeale to maintayne truth, and to ſuppreſſe vice; So God helpe you, and his faythfull promiſes conteyned in theſe his holy bookes.

# ¶ THE CHARGE OF THE Churchvvardens and ſworne men ſet dovvne for the better performance of their dueties and diſcharge of their oathes.

THey are ſtraightly charged to heare al theſe Articles read ouer vnto them, and diligently to conſider & enquire thereof: And for that the time is ſo ſhort at this the viſitation that they ſhall not be able to make a perfect anſwere vnto al of them, and that notwithſtanding there are many notorious faults preſently worthy of preſentment and reformation: they are charged to make their aunſwere vnto them preſently, ſo farre forth as their memory ſhall now ſerue them: and to preſent now ſuch faultes in their pariſh as at this preſent time are worthy of preſentment and reformation: And that after their comming home about Michaelmas next they ſhall againe heare all the Articles read ouer vnto them, and diligently conſider and enquire thereof: And thereupon ſhall make a due preſentmente, and a true and full aunſwere in writing, ſigned with their handes and markes, wherein they ſhall preſent as well all ſuche faultes or offences, contrary to the Articles, as they forgot or omitted to preſent at the time of the viſitation: as alſo all ſuche faults & offeces cõtrarie to the articles, as ſhal happẽ or chance betwixt this and then: Which their preſentmente or anſwere they ſhall cauſe to bee deliuered at M. Blackwell the Regiſter his office in Yuie lane by Poules in Lõdon before the ix. day of October next: or elſe for not deliuering in therof, the churchwardens and ſworn men themſelues are admoniſhed to appeare that day at x. of the clocke before noone in the Conſiſtorie place in Paules Church to alleage cauſe why they ſhould not bee puniſhed for their negligence or cõtempt herein.

Artieles

# *Articles to bee enquired of, within*

the Dioceſſe of London in this Viſitation holden in the yeare of our Lord God a thouſand fiue hundred eyghtie three.

Whether common prayer be ſong or ſayd by your Parſon, Vicar, or Curate in your ſeueral churches or chappels diſtinctly and reuerently and in ſuch order as it is ſet foorth by the Lawes of this realme without any kinde of alteratiõ, omitting or adding to any thing, and at due and conueniente houres: and whether your Miniſter ſo turne himſelfe, and ſtande in ſuche place of your Church or Chancell as the people may beſt heare the ſame, and whether the holy ſacraments be likewiſe miniſtred reuerently, in ſuch maner, as by the lawes of this Realme is appoynted: and whether vppon Wedneſdayes and Frydayes, not being holy dayes, the Letanye and other prayers appoynted for the day be ſayde accordingly.

2 Item, whether the forme of commination agaynſte ſinners with certayne prayers following the ſame, ſet forth in the latter ende of the booke of common prayer to be vſed at diuers times in the yeare, be by your miniſter playnely and diſtinctly red in your churche or Chappell vnto the people betweene the Letany and the commemoration or miniſtration of the holy communyon iii. tymes at the leaſt in the yeare, that is to ſay, for order ſake yerely vpon one of the iii. Sondays next before Eaſter for the firſt time vpon one of the two ſondayes next before ỳ feaſt of Pentecoſt for the ſeconde time, and for the thirde tyme vppon one of the two Sondayes nexte before the feaſt of

the byrth of our Lord ouer and aboue the accustomed reading thereof vpon the first day of Lent.

3 Whether your Parson or Vicar haue preached, or caused to bee duely preached in your Churche, his quarterly or monthlye Sermons as by the Queenes Iniunctions he is bound, and what be the names of suche as haue preached for him, and whether he hath admitted any man to preache, not hauing sufficient licence.

4 Whether any Parson or Parsons not being ordered at the least for a Deacon do say common prayer openly in your Churche or Chappell, or anye not being at the least a Deacon, doe solemnise Matrimonye or administer the Sacramentes of Baptisme, or deliuer to the communicantes, the Lords cuppe at the celebration of the holy Communion, and what he or they be that doe so, and whether the Parson, Vicar or Farmer of your Benefice doe cause, or suffer any Curate or minister, to serue youre church before he be examined and admitted by the Ordinarye or his deputie in writing, and doe shew his lycence to the Churchwardens, and whether any Curate do serue two cures at one time without the special licēce of ẏ Ordinary or his Deputye in ẏ behalfe in writing, first had.

5 Whether your Parson Vicar or Curate doe euery sonday, when there is no sermon, read distinctly & plainly some part of the homilyes prescribed and set forth by the Queenes authority to be read, and euery holydaye when there is no Sermon, immediately after the Gospell, openly, playnly, and distinctly recite to his parishioners, the Lords prayer, the Articles of the fayth, and the ten commaundements in English, and whether any Minister not admitted by the ordinary or by other leaful authoritie do expound any scripture or matter of doctrine by the way of exhortation, or otherwise, and thereby omit and leaue off the reading of the homilies.

6 Whether

6 Whether any Lectures be read within your parishes, eyther publique in the Churche, or priuate in the house by any person not sufficientlye lycenced thereunto by the ordinary, or whether any such Reader doe teach any doctrine of Innouation to withdrawe the people from due obedience to the ordinances of the Church, set fooyth by publique authoritie.

7 Whether your Parson, Uicar, or Curate do euerye sonday and holy day openly in the Church, call for, heare & instruct all the children, appyentises, and seruants of both sexes, ẏ be of cõuenient age within your parrish, or at the least so many of them by course as the time wil serue, and as he may well heare or instruct for one houre at the least before or at the eueningprayer, in the tenne commaundementes, the Articles of the beleefe, and the Lords prayer, and diligently examine and teach thẽ the Catechisme, as it is now allowed and set fooyth in the booke of commõ prayer, or M. Nowels Catechisme and no other, with the vnderstanding thereof. And whether for that purpose hee doth take the names of them al, and by course cal certain of them euery sonday and holyday to come to the teaching of this catechisme.

8 Whether your Parson, Uicar, Curate or other Minister in your Churche or Chappell hath admitted to the receauing of the holy communion any open and notorious Fornicator, adulterer, or euill liuer, by whome the Congregation is offended, without due penaunce first done to the satisfaction of the Congregation, enioyned him by his Ordinary or Archdeacon: or any malitious person that is notoriously known to be out of charity, or that hath done any open wrong to his neighbour by word or deede, without due reconciliation firste made to the partye that is wronged.

9 Whether your Parson, vicar, curate or minister, hath admitted to the holy communyon any of his parrish being aboue

aboue twentye yeares of age, eyther mankind or womankinde that cannot say by hart the ten commaundementes, the articles of the fayth, and the Lords prayer in english, or be not confirmed, and what be the names of such as cãnot say the same, or being aboue xiiii. yeares, and vnder twentie yeares of age, that cannot say the Catechisme allowed and set forth in the sayde booke of common prayer: And whether he marrie any persons whiche were single before, that cannot say the Catechisme: and whether he vseth to examine his parishioners at conuenient times before he administer vnto them, and namely before Easter, yearely to the intent he may know whether they can saye by hart the same which is required in that behalfe, or no.

10 Whether your preachers or ministers bee peacemakers and no braulers or sowers of discorde, and exhort this parishioners to obedience towards their Prince, and all other that be in authoritie, and to charity and mutuall loue among themselues, whether they be diligent in visiting the sing, and comforting them, and doe moue them earnestly (especially when they make their testamentes) to consider the necessitie of the poore, and to giue to their boxe or chest, their charitable deuotion and almes.

11 Whether they neglect the study of the holy scriptures, and of the word of God, and whether suche of them as be vnder degree of a Mayster of Art haue of their own at the least, the new Testament both in English and Latine, and whether they doe euery daye with good aduisement, conferre one chapter of the Latine and English together, at the least, and whether they haue giuen due account thereof, and vnto whome.

12 Whether any of your Parsons, Vicars, Curates, or Ministers be fauourers of the Romish or forraigne power, letters of true Religion, preachers of corrupt and popish doctrine, or mayntayners of sectaries, or doe set forth and extoll vayne and superstitious religions, or be mayntainers

tainers of the vnlearned people in ignorance and error encouraging or mouing them rather to praye in an vnknowne tongue then in English, or to put their trust in a certayn number of prayers as in saying ouer a number of beades, Lady Psalters or other like.

13 Whether any doe preache, declare, or speake anye thing in derogation of the booke of cõmon prayer, which is set forth by the lawes of this Realme, dispraysing the same, or any thing therein contayned, or agaynst the preachers and ministers of the word and sacramentes.

14 Whether any of your Parsons, Uicars, Curates, or Ministers, or any other Priest, or lay man, or woman doe wilfully mayntayne or defend any heresie, false opinions, or popish errours contrary to the lawes of almightie God, and true doctrine by publique authoritie in this realme now set forth, and what be their names, and whether any keepe any secrete conuenticles, preachings, lectures or readinges, or priuate communions, contrary to the lawe, they or any of their auditors abstayning from common prayers and ministration of the Sacramentes, according to order of her Maiesties booke of common prayer.

15 Whether the Parson, or Uicars, when they be absent from their benefices doe leaue their cures to a rude and vnlearned person and not to an honest and well learned expert Curate, whiche can and will teache the people wholsome doctrine, and whether in their absence they doe procure learned men to preache in their churches & cures, at least one Sermon euery quarter of a yeare.

16 Whether your parsons, Uicars, Curates, and ministers keepe well their Registers of all weddinges, buryings and Christninges within your parrish, according to the order of the Queenes Iniunctions, and do presente a coppy of them once euery yere by Indenture to the Ordinary or his officers. And whether they read ẏ Queenes

Maiesties Iniunctions, euerye quarter of a yeare once, or no.

17 Whether they or any of them keepe anye suspected woman in their houses, or be incontinent persons, giuen to dronkennesse, ydlenesse, or bee haunters of Tauernes, Alehouses, or suspected places, or be hunters, hawkers, dicers, Carders, tablers, swearers, lyars, false dissemblers, or otherwise suspected of any notorious cryme, or giue any euill example of lyse. And whether they as they ought to doe, occupy themselues in hearing or reading of some part of ỹ holy scriptures or other good Author, or in some other godly & laudable exercise meete for their vocation.

18 Whether they or any of them do keepe, or suffer to be kept in their parsonage or vicaredge houses, any Alehouses, tipling houses, or Tauernes, or do sell Ale, beere, wyne, or any other victuell.

19 Whether your parsons or vicars haue bought their benefices, or come to them by simony fraud, or deceit, or by any colourable part, or other vnlawful mean whatsoeuer, or be vehemently suspected or defamed thereof, & whether they keepe in their own hands, or haue demised and let to farme their parsonages or vicaredges, or their gleebe lande, or tythes, or anye part thereof, and whether any such leasse be made for the performaunce of any simoniacall compact, made directly or indirectlye betweene the Incumbent and the Patrone, or betweene the Incumbēt and anye other person for the presenting of the same Incumbent to that benefice.

20 Whether anye Priest or Minister bee come into this Dioces, oute of anye other Dioces to serue any Cure here withoute Letters testimoniall of their Ordinarye from whence they came, vnder his autentique Seale and hande, to testifye the cause of his departing from thence, and also his behauioure there,

there, and whether you doe receaue any Curate before you see his lycence to serue in your parrishe vnder my L. or his Officers seale.

21 Whether anye Minister vse anye laye or vnseemely Apparell, or gownes garded, or made of a lighte or vnseemely coloure or fashion, vnseemelye breeches, flaunting ruffes, or vse to goe lightly and vndecentlye in their hose and doublets, and gyue themselues to dauncing, or other vayne pastymes, and whether their wife and children bee proudlye and vaynlye decked in Apparell, not fitte for the state and calling of the Husbande.

22 Whether for the retayning of the perambulation of the circuite of your parrishe, the Parson, Vicar or Curate, Churchwardens and certayne of the substantiall men of the parrishe in the dayes of the Rogations, commonlye called the gang dayes, walke the accustomed boundes of your parrishe, and whether in the same perambulation or going aboute, the Curate doe vse anye other ryte or Ceremonye then to saye or sing in Englishe, the two Psalmes beginning: Benedic anima mea Domino, that is to saye the hundred and three Psalme, and the hundred and fourth Psalme, and such sentences of Scripture, as bee appoynted by the Queenes Maiesties Iniunctions, with the Letanye and suffrages following the same, and reading one Homily alreadie deuysed and set forth for that purpose, without carrying of banners or handbels, or crosse, or any such like popish ceremonyes.

23 Whether for the putting of the Churchwardens and sworne men the better in remembrance of their duety in obseruing and noting such as offer in not cõming to diuine seruice, your minister do openlye euery Sondaye after he haue read the second lesson at morning and eue-

ning prayer, monish and warne the Churchwardens and sworne men to looke to their charge in this behalfe, and to obserue who contrary to the sayd statute offend in absēting themselues negligently or wilfully from their parrish church or chappell, or vnreuerently as is aforesayde, vse themselues in the time of diuine seruice.

24 Whether your parrish be serued by a Minister or reader, & what the stipend of any such is for his seruing there, and how long it hath bene serued by a Reader, & not a minister or a deacon at the least: And what is that Readers name.

52 Whether any new presbiteries or eldership be lately among you erected, and by them any Ministers appointed, without orders taking of the Bishops, doe Baptise, minister the Communion, or deale in any function ecclesiasticall, or contrary to law, gather any priuate conuenticles, whereby the people bee drawne from the Church.

26 Whether all preachers in your parishes haue since the Councels letters to that purpose come forth, administred the sacraments in their owne person, and what bee the names of them that haue not so done.

27 Whether there be any in your parrish that readeth any priuate Lectures in the same, or vseth exposition of the scriptures, in anye priuate mans house whatsoeuer, contrary to Law: And whether any preacheth, and doth not at certayne tymes in the yeare, minister the Sacraments.

28 Whether there be any in your parrish, Ministers or preachers, that vse eyther priuate or other assemblyes, out of their Diocesse with other Preachers, or others with them: and doe in them vse to set downe any orders, contrary to the orders obserued in the Queenes Booke, or any in your parrishe that doe contribute to any suche preachers, and what be the names as well of the contributors,

butors, as of them to whom they doe contribute: & what seuerall summes do they contribute.

29 Whether your parson, Vicar or Curate, haue maried any person, not being three seuerall sondayes or festiuall dayes, lawfully asked in their parrish Churches, or haue married any persons at anye tyme or tymes by the Ecclesiasticall lawes of this realme forbidden, not being sufficiently licensed therevnto, and by whose license the same persons were so dispensed withall to be married.

30 Whether any contention haue growne amongste the preachers in these partes for any matter, and what and who was the cause thereof, and whether any strife hath grown about pewes or seats in the churche and betweene whome was it.

31 Whether euery reader of Lectures and preacher within the Dioces haue thrice or foure times in the yere, ministred the holy communion to the people of the parrish where he readeth in his own person: vsing in the same ministration the precise forme and rites prescribed by the lawes of this realme without any innouation or alteration: according to the Bishops Iniunctions giuen at his Visitation Anno Dom. 1580. Or whether any such publique reader or preacher do only preache the Gospell, and not administer the sacraments, playing the halfe ministers contrary to those Iniunctions.

32 Item, whether there be any Ministers or priestes within your parrish, which liue ydely without any cure: neither seruing in anye place: nor hauing anye place of reading or preaching.

¶ Articles

VVHether haue you in your parrishe Churches and chappels all thinges necessarye and requisite for common prayer & administration of the Sacramente specially the booke of cõmon prayer with the new Kalender, two Psalters, the English bible in the largest volume, the two tomes of ỹ homilies, ỹ paraphrasis of Erasmus translated into Englishe, the table of the tenne Commandements, a conuenient pulpet wel placed, a comely & decent table standing on a frame, for the holye commmunion, with a fayre Linnen cloth to lay vpon the same, & some couering of silke, buckeram or other such like, for the cleane keeping therof a fayre & comly communyon cup of siluer, and a couer of siluer for the same, which may serue also for the ministration of the communion bread, a decent large surplesse with sleeues, a sure coffer with two lockes and keyes, for the keeping of the Register booke, and a strong chest or boxe for the almes of the poore, with three lockes & keyes to the same, and all other things necessary in and to the premisses.

2 Whether your churches and chappels with ỹ chancell therof, be wel and sufficiently repayred & kept without abuse of any thing, and whether your churchyards be well fenced & cleanly kept. And if any part thereof be in decay, through whose default it is so.

3 Whether the church of your parrish be now vacant or destitute of an incũbent or no, & if it be, howe long it hath bene so, & who is the Patrone, & whether he suffreth the benefice to lye vacant, and occuppeth the gleebe lande and taketh the tythes & other fruites to himselfe, during the tyme of the vacation, or who elfe occuppeth and taketh the same, and by what authoritie.

4 Whether your fonts or Baptisteries be remoued frõ the place where they were wõt to stãd, or whether any persons leauing the vse of thẽ, do christen or baptise in basons

or

or other prophane vessels not customably vsed in ỹ church before time. And whether any christen without Godfather and godmothers, and the signe of the crosse appointed by the booke of common prayer.

5 Whether any man hath pulled downe or vncouered any church, Chancell or Chappell, or any parte of anye of them, any church porche, vestrie, or steeple, almes house, or such like, or haue plucked downe the bels, or haue felled or spoyled any wood or timber in any churchyeard.

¶ Articles concerning Ecclesiasticall officers.

Whether the Chauncelour, Archdeacon, Commissary, Officiall, or any other vsing ecclesiasticall iurisdiction, in this Dioceſſe, their Registers or actuaries Apparitors, or Sommoners, haue at any time winked at, and suffered any adulteries, fornications, incestes, or other faults or offences, to passe and remayn vnpunished and vncorrected for money, rewardes, bribes, pleasure, friendship, or any other partiall or affectionate respect, or haue commuted any penaunces, and how many penaunces haue bene commuted since the last visitation, & what be their names that haue had their pennances commuted: And for what faultes: And by whome were they commuted.

2 Whether at the Archdeacons Visitations which haue bene sithence 1580 the Archdeacon of your Archdeaconrie or his Officers, hath called to the Churchwardens for a certificate from the Parson, Vicar or Curate of your parrish, therby to vnderstande whether the Iniunctions of the sayd bishop giuen in his visitation, held in that yere 1580, haue bene duly and precisely obserued or not, according to the tenour and effect of one of those Iniunctions.

## *Articles concerning Scholemaisters.*

VVhether the Scholemaysters which teache within your parrish eyther openly or priuatelye in anye Noble or Gentlemans house, or in any other place there, be of good and sincere religion, lyfe, and conuersation, and be diligent in teaching and bringing vp of youth, & whether they haue bene examined, allowed, and licenced for Scholemaysters by the Ordinary or his Officer in that behalfe.

2 Whether your Scholemaysters doe themselues receiue the holy communion as often as they ought to doe, and whether they bring with them so many of their scholers of age sufficient, and of capacitie by instructions, to receiue the Lords supper, according to an Iniunction giuen at the last visitation held An. Dom. 1580.

3 Whether your Scholemaysters do orderlye on Sondayes and holydayes with their Schollers come to the Church of the parrish where they teache, and there see their scholers placed in some conuenient place, so as they doe not disquiet the minister or parrishe in time of diuine seruice, but may exercise themselues godlye in reading, and hearing the seruice, and sermons, and in aunswering with the Congregation in reading of publique prayers.

4 Whether the scholemaysters either priuate or publique doe teache their schollers M. Nowels Catechisme, authorised by publique authoritie, at the least once euery weeke, and do instructe and examine them in the same, or doe teache any other Catechisme, and what Catechisme is it that they so teache.

¶ Articles.

1 Whether all Fathers and mothers, Maisters and Dames of your parrish, cause their children, seruauntes and apprentises, both mankind and womankind being aboue seuen yeres of age, and vnder twentie, whiche haue not learned the Catechisme to come to the Churche on Sondayes and holy dayes at the times appoynted, and there diligently and obediently to heare, and to be ordred by the minister, vntill such time as they haue learned the same Catechisme, and what be the names of those that do not cause their children, seruauntes, & Apprentises so to come to the Church to be instructed and examined, & how many of the sayd children, seruaunts, and apprentises bee in your parish, which being aboue vii. yeres olde, & vnder twentie yeares of age, cannot say by hart the sayd Catechisme, and what be their names, and age, & with whome they dwell.

2 Whether you your selues or Churchwardens in the yeares before you, haue suffered anye vnmaryed woman, being begotten with childe to go out of the parrish before she hath done penaunce, vppon their detection appoynted by the Ordinary, and forth of whose houses haue they so gone away with child vnpunished: and how many vnmaryed women which haue bene deliuered of childe within your parrish these three yeares last past, haue gone away without doing of penaunce.

3 Whether any man keepeth or readeth any seditious & schismaticall bookes, or pamphlets, written by Browne, Harrison, or by any other which inueigheth agaynste the Religion now receaued, or the order of the Church nowe publiquely established.

4 Whether the parrish Clarke be appointed according to the auncient custome of the parrish, and whether he bee not obedient to the Parson, Vicar or Curate, especiallye

in the time of celebration of diuine seruice, or of ministring the sacraments, or in any preparation therevnto, and whether he be able and ready to read the first lesson, the Epistle, and the Psalmes, with answere to the suffrages, as is vsed, and whether he keepe not the bookes & ornaments of the church fayre and cleane, & cause the church & Quere, the communion table, the pulpet and the Font to be kepte cleane and decent against the seruice time, the communion sermon, and Baptisme.

5 Whether there be any man or woman in your parrish, that resorteth to any popish priest for shrift, or auriculer confession, or any that within iii. yeres last past hath bene reconciled to the Pope, or to ỹ church of Rome, or any that is reputed or suspected so to be. And whether there bee any ỹ refuse to come to the Church to heare diuine seruice, or to communicate, according to the order nowe established by publique authoritie, and what be their names, or anye that doth not come, or negligently come.

6 Whether ther be any person or persons ecclesiastical or temporal within your parrish or elsewhere within this dioces, ỹ of late haue retained or kept in their custody, or that reade, sell, vtter, disperse, carry or deliuer to others, any english bookes set forth of late yeares at *Louayn*, or in anye other place beyond the seas, by Harding, Dorman, Allen, Saũders, Stapleton, Marshall, Bristow, or any of them, or by any other Papist or Iesuite, eyther agaynste the Queenes Maiesties supremacie in matters ecclesiasticall, or agaynst true Religion, and catholike doctrine now receaued and established by common authoritie within this Realme, and what their names and surnames are.

7 Whether there be any in your parrish that vseth to pray in english or in Latine vpon beades, or any such like thing, or vpon any superstitious popish primer, or other such lyke booke: and whether any be baptised or marryed in anye other place, but openly in the Church.

8 Whe-

8 Whether the people of your parrish, especially houshol-ders, hauing no lawfull excuse to be absent, doe faythfullye & diligently indeuour themselues to resort with their chil-dren and seruaunts to their parish Churche or Chappell on the holydayes, and chiefly on the sondayes to morning and euening prayer, and vpon reasonable let thereof to some v-suall place where common prayer is vsed, and then and there abide orderly and soberly during the time of common prayer, Homilies, Sermons, and other seruice of GOD there vsed, reuerently and deuoutly giuing themselues to the hearing thereof, and occupying themselues at tyme con-uenient in priuate prayer, and who they be that eyther neg-ligentlye or wilfullye absente themselues, or come very late to the Church vpon the Sondayes especiallye, or that walke, talke, or other wise vnreuerently behaue themselues in the Church, or vse any gaming or pastime abroade, or in any house, or sit in the streate, or churchyard, or in any Ta-uerne or Alehouse vpon the sonday, or other holydaye, in the time of common prayer, sermon, or reading of the homilies, other before or after noone.

9 Whether the forfeyture of xii. pence for euery such of-fence appoynted, by a statute made in the firste yeare of the Q. Maiesties Raigne, be leuied and taken according to the same statute, by the churchwardens, of euery person that so offendeth, and by them bee put to the vse of the poore of the parrish, and if it be not, by whose default it is not leuied, and what perticuler summes of money haue bene forfeyted and leuied that way, and by whome, since the feast of Easter, in the yeare of our Lord 1582, vntill the day of the giuing vp your presentment concerning these Artieles from tyme to tyme, and how much of such forfeytures haue bene deliuered to the vse of the poore of the parrish, and to whome the same hath bene deliuered.

10 Whether there be any Inkeepers, alewiues, vittaylers or Tiplers, that suffer or doe admitte anye person or per-

sons in their houses to eate or drink, or play at dice, cards, tables, boules, or such like games, in the time of common prayer or sermon on the Sondayes or holydayes, & whether there be any shoppes set open on Sondayes or holydayes, or any butchers or other that commonlye vse to sell meate or other thinges in the time of cõmon prayer, preaching or reading of Homilies and whether in any fayres or common markets falling vpon the Sonday there bee any shewing of any wares before morning prayer be done, and whether any markets or selling of wares bee vsed or suffered in any Churchyardes, by common packmen, or pedlers going about to any such people eyther of your parish or not of the same parrish.

11 Whether the Churchwardens of the last yere haue giuen to the parrish a iust account of the Church goodes, and rents that were committed to their charge according vnto the custome that hath bene afore time vsed, and what church goods they or any other haue solde, and to whom, and whether to the profite of your church or no, and what hath bene done with the money thereof comming.

12 Whether the Churchwardens and sworne men of the last yeare, haue of any priuate corrupt affection concealed any crime or other disorder in their time done in your parrish, and haue not presented the same to the Bishop, Chauncelour, Archdeacon, Commissary, or suche other as had authoritie to reforme the same, and whether they or any of them, at any such tyme as they should haue bene at diuine seruice on sondayes or holydayes & shoulde there haue obserued others that were absent, haue bene away themselues at home, or in some Tauern or alehouse, or else about some worldly businesse, or at boules, cardes, tables, or other gaming without regarde of their office and duetie in that behalfe.

13 Whether any of your parrish being of conueniente age, haue not receiued the holy communion thrice this last

yeare

yeare at the leaſt, & namely at Eaſter laſt or thereabouts, for once, and what their names are, or whiche receauing, haue not ſignified the ſame before to your Parſon, Uicar, or Curate that he might conueniently examine them, or that haue refuſed to come to him to be examined.

14 Whether there be any in your parriſh that adminiſter the goods of thoſe that be deade withoute lawfull authoritie, or any that ſuppreſſe the laſt will of the deade, or any executors that haue not fulfilled their Teſtators wil, ſpecially in paying of legacies giuen to the churche, or to other good and godly vſes, as to the releefe of pouertye to Orphanes, poore ſcholers, poore maydens mariages, high wayes, ſcholes, and ſuch like.

15 Whether there be any in your parriſhe, that hath or doth offend, contrary to the ſtatute made in the xxxvii yere of the raigne of K. Henrie the eyght, for reformation of vſury, & reuiued by an act made in the xiii yere of the raign of the Queenes maieſtie that now is. And what be the names of ſuch offenders.

16 Whether there be any among you, that vſe ſorcery or witchcraft, or that be ſuſpected of the ſame, and whether any vſe any charmes or vnlawfull prayers or inuocations in Latine or otherwiſe, and eſpecially midwiues, in the time of womens trauayle of child. And whether any do reſort to any ſuch for helpe and counſayle, and what be their names.

16 Whether ther be among you any blaſphemers of the name of God, great or often ſwearers, adulterers, fornicators, inceſtuous perſons, baudes, or receyuers of naughty and incontinēt perſons, or harborers of women with child which be vnmaryed, conueying or ſuffering them to go away before they do any penaunce or make ſatiſfaction to the congregation, or any that be vehemently ſuſpected of any ſuch faultes, or that be not of good name & fame touching any ſuch crime & fault, any drunkards or ribaulds,

or any that be malicious, contētions or vncharitable p.r-sons, common slanderers of their neighbours, raylers scolders or sowers of discord between neighbours, & spe-cially railers against ministers, & against their mariages.

18 Whether there be any in these parts ẏ haue married within the degrees of affinitie or consanginity by ẏ lawes of God forbidden, set out in an admonition in a table now appoynted to be fixed in euery parish church within this dioces, or any ẏ being diuorced or separated frō the same: do yet notwithstanding inhabite & keepe company still to-gether, or any that being marrid without those degrees, haue vnlawfully forsaken their wiues or husbands, & mar-ried others, any man ẏ hath ii. wiues or any woman that hath two husbandes, anye that being diuorsed or sepera-red asunder haue married agayne, anye that haue mar-ried or contracted thēselues without the consente of their parents, tutors, or gouernours, any that haue marryed without banes thrise solemnly asked, any couples maried that liue not together, but slaunderously liue apart: anye that haue married out of the parish Churche where they ought to haue solemnized their mariage.

19 Whether the minister & Churchwardens haue suffe-red any Lords of misrule: or sōmer Lords or Ladies, or any disguised persons or others, or maygames, or any Morice dauncers at Christmas, or at any other tymes to come vn-reuerently into the church or churchyard, & there to dauce, or play any vnseemely parts, with scoffes, ieastes, wanton ieastures, or ribauld talke, especially in the time of com-mon prayer, and what they be that commit suche disorder, or accompanied or mayntayned them.

20 Whether ẏ Q. Maiesties iniūctions, & the Bishop of this dioces his iniunctions giuen at his last Visitation, be duly & precisely obserued on the part of the Cleargie, & the Laytie, according to the articles therin contayned.

21 Whether there be among you any notorious euil ly-uers

uers or any suspected of any notorious sin, falt or cryme, to ẏ offence of christian people cōmitted, any that stubbornly refuse to conforme themselues to vnitie, and godly religigion now established by publique authoritie, or any that bruteth abrode rumors of the alteration of the same, or otherwise that disturbeth good orders, and the quietnesse of Christs Church, and the christian congregation.

22 Whether al suche admonitions & iniunctions as haue come to your parishes from my L. of London in & sithence the last Visitation for the obseruing of anye order for the Church, or putting down of any disorder, haue bene duely kept euer since or no, and by whose defaulte they haue not bene kept.

23 Whether any carry out the infants to be christened in other parishes, as misliking ẏ order of christening in their own parishes, whether any preache in any Noble mans or Gentlemans house not being lycenced of the Bishop.

24 Whether any within your parishes doe resorte into Barns, fields, woods, outhouses, or to any extraordinarye places, & there do read any bookes, or vse any extraordinary expositions of scriptures or conferences togithers, and so do as it were make a seuerall church or secte vnto themselues, or be drawers or perswaders of others to any suche scismaticall and damnable sects.

25 Item whether your Parson, Vicar or Curate, haue wittingly marryed together any couples whereof the woman hath bene begot with child, or carnally known before mariage, or whether the man for mony or reward hath maryed a woman that hath committed adultery with another man without publique acknowledgement of their offences and reconsiliation to the parrish. And what are the names of all such that haue bene so married in any such case. And when and by whome were they so married together.

FINIS.